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THE MASS SOCIETY

THE tendency of certain parts of the popular press is to cease to give information and concentrate on entertainment. The entertainment is considered to be of a low kind. It is designed to reach those who can be titillated with the least possible mental response. Those who provide it seek money and power. They use their brains and wits to cash in upon the mental lethargy of a public too stupified by custom to do its own thinking. The owners of the press attempt to analyse how masses of people live together, how they think together, how, in a certain sense, they speak together; then the medium is created through which the whole mass can think and speak with the least possible effort. A few symbols of head-lines, words and pictures have been created. They are repeated again and again in much the same order. The murder stories, the sex titillation, the startling revelations, all drearily follow the same pattern. To alter the pattern would expect those who are accustomed to it to adjust themselves to the unusual, and this would be taking unnecessary risks.

This part of the popular press adopts the same technique of the dictators who very nearly brought modern civilization to destruction. The quickest way to money and power is by appeal to the worst under the guise of the best. The conventional standards must be held, but beneath them there need be no scruples about using the cheapest and the base.

It is sometimes asked that the methods, or polite imitations of them, with the best possible intentions, should be extended to religion.

Education and Mass Society

Every civilization, even the highest, has its own particular moral problem. A modern civilization lives as near to destruction as any civilization of the past. It is highly improbable, for instance, that if a child were not trained or "educated" to live in the mass life that awaits him as an adult, he would be able to maintain himself in any real sense at all. Education must follow a certain pattern; it must have in mind the manner in which the child will be forced to live when it leaves school. Society imposes this education as thoroughly as taboo and inherited custom were imposed upon the young of primitive tribes. It is probable that a boy brought up outside the conventional education system would be lost, or at least would have a struggle of heroic proportions thrust upon him, when he found himself in living touch with adult society. It is becoming difficult for the individual to detach himself from mass custom and be effective as an individual. He therefore chooses to become one of the mass. It is the easiest way out. He becomes a prey to all the collective thinking, or lack of thinking, that hands itself over to the mass manipulator whether it be the dictator, the clever devisor of the illiterate press, or the organizers of popular international conferences designed to influence "world opinion".

Geneva

It is hard, within this context, for any detached mind not to regard with contempt the television and cinema display of the conference of the heads of state which created the "Geneva spirit" in Geneva in the summer, and the hard-faced bargaining that has been taking place between the foreign ministers in the same city during the past few weeks. The anticipated contrast was never any secret. It was anticipated when the heads of state were smiling their public smiles into the massed cameras of all the mass-states of the world. What kind of people do they think we are? And the answer must be made, the kind of people who expect this kind of thing; or the kind of people who demand it; or the kind of people who are bewildered by it and refuse to do anything about it.

Nonconformity

Thirty-three pounds per head of population is being spent per annum on "defence" in this country. Comparable sums are being spent in every other state. And the common people allow it. They repeat the jargon of the comparitively small handful of people who hold them in their grip everywhere. They repeat the "Yes" and "No" like the breathing in and out of the mass societies to which they enslave themselves.

Every small group of people which does not breathe in and out in exact time with the rest, which refuses to conform, is doing something to prevent mass-men from killing individuality and free-thinking.

Not to conform in modern society may be as important as not giving way to persecution.

The challenges to human conduct change according to changing conditions but they do not fundamentally alter. Just as men fought for freedom of the spirit in the past so they must fight to-day. And it would be foolish to assume that the fight to-day is any less tense or harsh. The effort to maintain little islands of spiritual communion may make as deep a demand upon inner resources as prison and exile in the past. Few can judge what is really entailed. The point of surrender to-day would be reached if nonconformists found their nonconformity easy; or if they found the rigours of their isolation not worthy to be borne. These are the points of temptation; they demand all the strengths of the spirit to be withstood.

THE GENERAL ASSEMBLY AUTUMN MEETINGS

By A. B. Downing

ANYONE going to the G.A. Autumn Meetings this year must soon have realized that Stalybridge is a mighty seat of Unitarian activity. By that I do not mean that when you wend your way through its rather shabby streets you encounter outward signs and visible portents of theological liberalism, that Unitarianism so to speak is endemic to the place. Hardly so. Our religion is a distinctly sturdy plant, which can take root in many varieties of spiritual soil. It can rear its head among soot and cotton mills and can flourish as well over coal seams as in the benigner pastures of Derbyshire or Devon. I do not know what spiritual vitamins are peculiar to Stalybridge, but certainly the Unitarians who have been reared there, in the region of Canal Street and Hob Lane, are a worthy, hospitable, vigorous and entertaining lot of people. The Unitarianism they represent is positively bounding with vitality. Their theological liberalism is a gay and supremely human affair, writ large in East Cheshire smiles, domestic hospitality and homely virtue . . . and, one must not forget, plain and downright efficiency. Over all these seething and highly satisfactory qualities Mr. Thompson, the Warden of the Church, and Mr. John Ratcliffe, the indefatigable secretary, preside with zest and most enviable acumen. Stalybridge, in short, should certainly be on your private Unitarian map, if it is not there already!

Whilst I was at Stalybridge—a mere camp-follower, by the way, with other local parsons and their wives, not in any way drawn into the vortex of our high-level administration—whilst in Stalybridge, I learned the secret of the G.A.'s autumnal peregrinations. The G.A., apparently, simply goes whithersoever it happens to be invited! Swansea last year, Stalybridge this. I had, I confess, imagined more mystery than was necessary in the venue of the G.A.'s autumn manœuvres. It was our G.O.C., John Kielty, who let it out—with many a broad hint that what Swansea did last year and Stalybridge can do this, other churches should be brave and bold enough to do too!

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I do not know what went on at the G.A. Council meeting. Like most of you *Inquirer* readers, I merely dwell on the plains; I get not more than a distant view of what happens on our administrative Olympus. Having unfortunately arrived late for tea, to which the Stalybridge congregation had most generously invited all the local parsons, I have no means of knowing what the Council members looked like when they emerged from their deliberations. When I saw them they were all busy tucking into chicken and fruit salad, their administrative worries swallowed up in gastronomic satisfactions!

At the top table, just visible from my modest corner, there seemed to be a glittering array of Unitarian and civic talent. There were at least two gold chains on shoulders as well as several watch-chains on waistcoats. This, I thought, looked distinctly promising. I always search for such things as an earnest of hoped-for eloquence and on this occasion I did not look in vain. The Mayor was a member of the Roman Catholic communion and gave a mighty generous and friendly speech of welcome which was greatly appreciated by the assembled company. In his own private person there was obviously no conflict between his civic conscience and his theological convictions. Even Unitarian tea at Stalybridge seems to have a liberalizing effect! The glittering camaraderie of the civic gold-chain was well-matched by the glowing appreciation of the other theological one. Different in design, they vied with one another in eloquence. The Presidential emblem round the shoulders of the amiable and lively Mr. Bullock never did better. It shone in a veritable glitter of gratitude. The Mayor was thanked. The Warden was thanked. The stalwart Unitarians of Stalybridge were thanked. As well they might be, so comprehensive was the care with which they had prepared for the occasion. Yes, Stalybridge—as John Kielty truly remarked—had set a high standard. May the words of this modest reporter be well digested by other districts! Swansea and Stalybridge must not only be vied with. They must, for very dignity's sake, be outclassed!

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The high-light of these Autumn meetings is, of course, the G.A. Service of Recognition and Welcome to new ministers, of whom this year there were four: the Revs. S. R. Butler, Watcyn Davies, B. L. Hopkin and John Rowland, all of them already in spiritual production and making an impact upon our affairs.

The service itself was certainly one to remember. The good folk of Stalybridge are rightly proud of their handsome church with its blue carpets and its clean and simple dignity. Its wooden panelling in front set off to perfection a wonderfully arranged display of pure yellow chrysanthemums. The congregation was a very large one and followed with instant appreciation the service so well and attractively conducted by the Rev. C. H. Bartlett—a minister not as well known as he ought to be in our Unitarian world. His rich, firm and clear voice led us through every phase of the service with very considerable skill and taste. The singing was superb. What a spirit there is in our hymns, what a fine faith they convey and how well they go when we Unitarians are assembled in quantity under a choir which has been cajoled and constrained into effective leadership! It was the voice of Stalybridge and its visitors, but it was the mind and inspiration of Mr. Bartlett! All thanks to him.

When the new ministers had duly been presented in their sober gowns (why no hoods, I wonder?) we heard some warm and wise words from the Rev. Wilfred Waddington, the preacher. I hope you will be able to read them on some other occasion, stressing as they did the need for constant Repentance and Re-consideration when we survey our Unitarian scene. The Prize is high; the way is long and life is short. But congregations like Stalybridge and preachers like Mr. Waddington certainly encourage us all to go on working for it.

THE MISSION

By Wilfred Waddington

(The following is a summary of an address given at the General Assembly Welcome and Recognition Service in Stalybridge on October 28, by the Rev. Wilfred Waddington.)

IN the year 1922, the late Dean Inge published the Second Series of "Outspoken Essays", including one entitled "The Idea of Progress". This essay, a reprint of lectures delivered two years earlier, was a cogent and devastating attack on the idea of continuous, unchecked and inevitable progress as proclaimed by Herbert Spencer and others and developed into a popular religion. "Progress," said Herbert Spencer, "is not an accident but a NECESSITY. It is certain that man MUST become perfect". The younger reader to-day or in the future may well think that Dean Inge's argument is so powerful and convincing that it must have been immediately decisive in shattering the current utopianism of the perfection of man and of human institutions; but the human mind has an extraordinary capacity for resisting the most powerful arguments that do not fit into a beloved pattern of thought. Although Jesus had said that men shall never be able to say "Lo, here", or "Lo, there" concerning it, the Kingdom of God continued to be regarded as a rapidly approaching social paradise of human near-perfection "when ever blue the sky shall gleam and ever green the sod, and man's rude work deface no more the paradise of God". Popular religion tended to become increasingly secularized and de-spiritualized by the setting of its ideals in the near future and by too closely identifying them with almost purely material

developments. The prevailing demand was not for prayer and meditation, "we have no time to stand and stare"; the demand was for action, the speedier the better.

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It is easy to be wise after the event. Let us not judge or be judged too harshly. There was much excuse in the appalling economic and social conditions of the times, and many of our hopes for economic justice were far from mistaken. The fact remains that this dominating concept of inevitable progress, nourishing itself on some very worthy desires for human betterment, led on to grievous errors, both of commission and of omission.

The inevitable days of reckoning were close at hand. Not only in grievous failures and the bitter disappointment of our inordinate hopes, but also in our partial achievements and successes, deeper and more realistic thinking has been demanded of us. The attainment of a fuller measure of economic justice and our partially successful attempts to build the welfare state have brought their own problems and the realization that, desirable as these ends may be, yet "in the absence of any real progress, these gains are external and precarious". At the same time, the almost continuous decline in religious observance and worship have brought supplementary doubts and misgivings and have confirmed the desperate need to think more deeply and to look again to "the rock from which we were hewed and the pit from whence we were digged".

Vestiges of the former patterns of thought remain, but a new pattern is slowly emerging, new, and yet ever old. I hope that we are losing none of our passion for moral advance and human betterment, but I believe that we see them in a different context. We are coming nearer to the appreciation of what Peter Scott, the eminent naturalist, has called "the unending road to the unattainable city of God". We are moving and must move towards a richer appreciation of the truth that the glories of man's estate will never be found in freedom from the trials of life, or in the resolution of its tensions, but only in the midst of them, as we take them into ourselves with courage and determination. We are working out a more realistic understanding of what Jesus meant when he said that the Kingdom of God is "within" or "amongst" you, and when he taught the disciples to pray "Thy Kingdom come" —"Thy reign begin". Have we not significantly sung in this service, in the words of John Page Hopps, "Father, let thy kingdom come":—

> "As it came in days of old,
> In the deepest hearts of men,
> When thy martyrs died for thee,
> Let it come, O God, again".

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Correspondingly, we are moving to a richer awareness of the living, loving God, moving within and through our human frailty. The cult of the superman and the flabby dream of human perfectibility encouraged a strangely contrasting self-righteousness and a despair of or contempt for man in all his frailty. But we have abundant evidence that the living, loving God does not wait for the dawning of the perfect day or the emergence of the just man made perfect, but that he is for ever making himself felt and known and for ever enriching our common life through humble souls who, with all their limitations and failings, may yet serve as the "frail earthen vessels" to hold and to pour forth again some fraction of the grace and tenderness of God. With that enriching realization, there is emerging a deeper love of humanity—a love that is not alone to be measured by the virtues and merits of the beloved, but a love that responds to human needs and loves the more deeply whenever love, in mortal frailty, is more desperately needed.

It is not in us alone that experience has brought the need for repentance and reconsideration. For some time past, people have been drifting into some of our churches in small numbers seeking the water of life. We have long proclaimed that this must happen—that "man does not live by bread alone", and that the emptiness and isolation of materialism must sooner or later make themselves deeply felt. Yet when it happens, it often seems to find us unprepared, with little to offer of life and enthusiasm, encouragement and hope.

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Within my own little orbit in the south-east of England, there are congregations that are sick, whose future seems dark and uncertain; but there are others, not only holding the casual seekers who drift in, but drawing new members, constraining them to come in; building new life and vigour. I think of their ministers, varied in so many ways, and ask myself what they hold in common. If we want to be critical and look down our noses and cry "sour grapes" as we are so often disposed to do, none of these men is or would claim to be beyond criticism; probably none of them is or would claim to be in the front rank of the great preachers; but I believe that they have a few things in common—they are all friendly souls, with a deep and genuine love of humanity, and with abundant energy and enthusiasm for our faith, renewed and revitalized. Not less important they have all found themselves among sympathetic people, ready to share their joyful sense of a faith that is good tidings unto men in great need, ready to follow a lead and not to damn each hopeful endeavour from the outset. In our time, thousands of people are coming to a deeper sense of personal limitations and of something lacking in life. Moral indignation, denunciation, aloofnes and near-despair can do nothing for them. They need help and guidance and encouragement, and the old, gay sense of something added to life—there is our mission to-day.

COMMENT

Charm

THE mayor of the town in which I live entertained an official from the Russian Embassy a few days ago, when he was on a visit in connection with the repair of a monument to some of the Russian prisoners who were quartered in the town during the Crimean War and were buried in a neighbouring churchyard.

At a United Nations meeting the mayor announced that he had felt very bitter in the past against Soviet Russia, but as a result of a conversation with this Embassy official he had wholly changed his views.

There must be considerable charm about some of the highly-placed Russians, for U Nu, the Prime Minister of Burma, forgot himself for a while under their influence, when he was in Moscow, and informed his hosts that "Russia, as an Asian Power, must be represented at conferences, such as the Bandung talks, handling Asian problems". Removed, however, from the *mana* of Russian leaders, he informed a conference at Stockholm, without expressly denying the report of his virtual invitation to Moscow, that "we must look upon the Soviet Union as a European state—its most important part is situated in Europe—and it should not have anything to do with the policy of the Asian countries".

This retraction must have been very satisfying to Western Foreign Secretaries, for one can imagine that Russia would very willingly fish in some of the troubled waters that flowed to Bandung. His visit, indeed, might well have done a good service to the relations between the West and the Soviet, for he told his Moscow audience that the Russians did not have a monopoly of the desire for peace, and that in Britain and the United States he had found that the attitude of both people and leaders to peace was the same. It must have been a new note to a Russian audience.

Religion in China

The report of the Quaker mission of goodwill to China, which has just returned, will have been read with a good deal of satisfaction. They confirmed from personal observation that the freedom of religious belief and worship, which is an article in the constitution of the state, is actually enjoyed by members of Christian churches. They discovered, from visits to the churches of Protestant denominations in the cities they visited, that congregations contained a good sprinkling of young people, and that although deprived of foreign help, these Chinese churches were now self-supporting, self-governing and self-propagating. The general impression was that so far as the exclusion of foreign missionaries was concerned, it was really a blessing in disguise, since now the Church had a keener sense of responsibility, and Christianity, in its various manifestations, had now no longer the stigma of being a foreign cult. The churches had their own seminaries, and although, surprisingly enough, there was no great call from the churches themselves for union and complete obliteration of differences that were the result of historic causes in the West, there was a large measure of co-operation between the various organizations. That is very satisfactory, as far as it goes, although the permanent exclusion of religious teachers of any nationality and the prohibition of public meeting in the open air for purposes of evangelism, cannot be regarded as acceptable as a final policy. The report shows that the position of Protestants in China is more favourable than it is in Spain and some of the Spanish-American countries.

Reformed Prison Services

Most of us like to get some sort of value for our money, and even let that requirement weigh heavily in our criticism of government expenditure. Most people, therefore, will find little satisfaction in an article that appeared recently in the *Prison Officers' Magazine*. One expects to spend a great deal of public money in mere protection of the community from the actions of criminals, but modern trends have taught us to look for something beyond the mere prevention of crime, and to hope that something may be done to set the criminal himself on a better course.

Inadequate prison staffs and overcrowding to the extent of forcing prisoners to sleep three to a cell in some cases, however, at the present moment doom that hope to disappointment. The writer of the article says that the Prison Commissioners admit that 1,000 additional officers are now needed, and that until they get them, new ideas about prison administration cannot be applied. It is no way to reform a man to let him languish from sheer boredom in his cell; and yet until the greater staff is available, increased reformatory training and work outside of the cell cannot be undertaken. Hitherto, the two main attractions of the service—permanence and pensions—have been nullified by the effect of full employment, and there is no way to attract the necessary extra staff save by providing compensations in pay and conditions for the arduous life of a prison's officer, compared with what he might experience in other walks of life. The remedy seems to have all the unpleasantness attaching to a rising wages spiral, but the alternative in this instance ought to be even less attractive.

Fidelio

For most of us, Vienna is a synonym for all that is great, beautiful or fascinating in music. It has great associations both for the high-brow and the low-brow; it was the home, not only of the Nine Symphonies, but also of "The Blue Danube" and "The Chocolate Soldier". When Austria was able to profit by a milder attitude on the part of Russia and became at last free from the armies of occupation, the great Opera House, rebuilt after destruction during the war, was nearing completion, at a cost of what for a nation with a disturbed economy was the fantastic sum of £3,500,000. The opening for the first performance in the new building was in a double sense an international event: the performance of *Fidelio*, the only opera of the greatest musician associated closely with Vienna, was relayed and heard throughout the West, and the audience itself must have been international, since relatively few Austrians would be able to pay the huge charges for tickets of admission. The choice of opera was eminently suitable, for its theme, like that of much of the greatest literature of the time, inspired probably by the ideas behind the French Revolution, was a passionate protest against oppression, tyranny and injustice; and it marked most appropriately the end of the foreign occupation, which was itself a consequence of the Hitlerian oppression.

HIBBERT HOUSES

What we are doing in Cyprus now

By G. J. Sparham

(The Rev. G. J. Sparham, M.B.E., went out to the Middle East early in 1942, as head of Hibbert Houses, the Unitarian organization for troops in the Middle East. He has been there ever since, except for brief periods of leave.)

HIBBERT Houses have always stood for two aspects of Welfare—the material and the spiritual. They have sought to implement practical Christianity in the simplest and most inclusive form. In this, surely, their service has expressed the essential spirit of our churches, and their work in Cyprus to-day continues into the present the traditions of their past.

Hibbert Houses in Cyprus are at the moment centred, as they have been for some seven years past, in two single-storeyed buildings on the Royal Air Force Station four miles west of Nicosia. The buildings, which we rent from the R.A.F., are old and inadequate, but they have been turned by adaptation to the service of our needs. They give us in all eight rooms, four in each building. In one building is installed our canteen, lounge, bookshop, lending library, my office and our kitchen. In the other are our chapel, church-fellowship clubroom (used by Anglicans and "Other Denominations") jointly, and our social centre. The eight rooms referred to are quite insufficient for our requirements. (For example, to occupy the time of many a young airman profitably we ought to have a "study room" and a games room.) But failing expenditure beyond our unaided means, the eight rooms we have give us the best accommodation available, and that they are centres of great activity is a plain fact.

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The Station has trebled its strength in personnel in the last eighteen months. Its population must now be in the region of 1,800 or 2,000, and is at present not only crowded to capacity with R.A.F. personnel, but is the Cyprus end of the air-lift which is bringing Army units, necessary not merely to local security, but also to NATO commitments in the at present politically disturbed Eastern Mediterranean. Accordingly, the canteen and club have never been so full. The lending library is in constant use. The bookshop is remarkably well patronized. Even expensive books are bought in no small quantity, and Penguins, Pans, Fontanas, Arrow Books and Corgi Books are in great demand.

The Station Educational Section buys considerably from our bookshop, and men who are reading for some technical pursuit which they hope to be concerned with in civilian life, buy many of their books from us. Our bookstall at the Army and R.A.F. Air Movements Centre for travelling Service people is a much appreciated institution.

A large element in any permanent peace-time Station consists of the families of personnel quartered in specially built "villages". We have a "village", our Married Quarter, for the most part constructed during the last two years, with a present population of about 150 families. We supply this village with most of its reading matter. We have been asked

further to augment this service by establishing a bookshop in this Married Quarter, and for this plans are in hand.

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On the canteen side again a considerable factor in our activities consists in a mobile refreshment service at officially appointed times to men working on their various sections. The Station is a very large one. Its perimeter is said to measure about eight miles. From side to side it measures between two and a half and three. In the Middle East during the long, hot summer, normal work starts at 6.30 in the morning and continues until 1 p.m. or thereabouts. In the winter there is also work on certain afternoons. Time considerations do not permit men at such widely scattered sites to gravitate universally to central canteens. The loss in man-hours would be too great. So one of our services is to take refreshments to them. For this we have two vans and the necessary locally employed workers, which covers the Station area and the adjoining one of H.Q. Middle East Air Force. It is an essential task.

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On the religious side we offer facilities supplied by no other institution on the Station. Our chapel is a centre for our own worship. It is not the best chapel we have had, nor is it large, but it serves our needs. It serves also the needs of many others. The Station is insufficiently supplied with church amenities. The Station Church is but a small annexe to the gymnasium into which it can be opened when large congregations have to be accommodated. And recently a barrack hut has been enlarged to accommodate the Roman Catholic adherents on the Station. But apart from these it has nothing. So Hibbert House has become a religious centre not only for ourselves but for the Station. The Church of England and Free Church Fellowships both use our Fellowship Club Room in which I have installed a small religious library with books representing many points of view including our own. The two non-Roman Chaplains and independent groups of airmen and soldiers use our chapel constantly for worship. Most of them are not of our way of thought, but they uphold a Christian witness in the camp, and we help them to this end.

Our Social Centre is used by the Station Women's Guild, the Sailors', Soldiers' and Air Force Association (SSAFA) children's clinic; the Scouts; the Station Dramatic Society; and Station Whist Drives. We have thus in large measure established ourselves as the Welfare centre of the community in which we chiefly live.

Nor is the fact of our Unitarian origin obscured. A notice announcing our Unitarian affiliation faces every man or woman who enters the Club building. I am constantly asked to explain the origin of Hibbert Houses, which leads to talks about Unitarianism, and advertises the existence of Unitarian churches. It may be that only occasionally does all this lead again to the awakening in an enquirer of a vital and lasting interest in our movement, but from time to time this also happens. I am at present in touch with one such man. From time to time also a member of one of our churches, or an ex-member of one of our Sunday Schools, comes our way. Then, of course, we are delighted to try and make such feel not only materially, but also spiritually, at home and to maintain their faith.

At the moment we are the leading Philanthropic Welfare organization serving the troops in Cyprus. We are certainly the one of longest standing. We have worked here, through hard times and better, for just eight years. I am the appointed Representative at present here of the Council of Voluntary Welfare Work in which the Y.M.C.A., the Y.W.C.A., Toc H, Church of England Institutes and some five other church-based philanthropic societies are grouped.

We do our best to help ourselves in matters of finance. We do not squander your money. But it has to be remembered that we are not a business concern, but a philanthropic body. Therefore we must give more than we get. Be it not forgotten also that only in institutions like ours do Service personnel find canteens where no alcohol is available; and that we represent you. Apart from us Unitarianism has no official representation in Her Majesty's Forces, therefore if we were to cease operations no other organization could in fact take our place.

In a world of youth often indifferent to religion, and certainly to a large extent religiously confused, we do our best to represent a sensible religion and to render a practical Christian service. Some denominations impressed by the present need are expressing their concern to the tune of pounds in thousands. We cannot do this. Our denominational resources are limited. But we can do something in proportion to our means.

What Hibbert Houses needs most in this direction is a revival of regular income from churches and personal subscribers. Again a gift of some adequate buildings would be a wonderful help! Or perhaps more immediately practicable, some good first or second-hand stiff-covered books of almost any type for our lending library. Anyway, let us not fall behind our orthodox brethren in our zeal for our faith.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

In Brighter Africa

SIR,—Having lived in Achimota for many years, I was very interested in Dr. E. L. Allen's article in your issue of November 12, with the general tenor of which I heartily agree.

Will Dr. Allen forgive me for wondering whether he and his African friend were misinformed on the incident in his last paragraph? To any ordinary reader, the statement that "British troops were stationed near it [the village of Legon] during the 1914-18 war and they beat up the inhabitants so mercilessly that they abandoned their homes" brings up a picture of English or Scots lads—or it might have been a Welsh regiment—behaving in a way which is surely not usual. It is easy, I know, to pass from saying "I hope it isn't true" to saying "It can't be true". But all the same, I think there are reasons for doubting whether this is what happened.

In the first place, Legon is named after the hill on which the university stands: in the local language, "gon" means simply "hill". The village, like the hall in whose chapel Dr. Allen preached, was named after the hill.

To come to my reasons for doubting the story.

The first is that the village was still inhabited when I knew it in 1924; there must have been ten or a dozen households there. I do not speak Ga, the local language, but I visited the village with Ga-speaking students, and chatted to the people. They told us that the water supply was failing (all the district is becoming more and more arid) and they could see that they would soon have to move, as the inhabitants of other villages had already done. And they added that now that the Government was putting down a water-main to supply the new school, they would built themselves new homes in villages where they could tap the main. And so they did; after 1924 the population declined fast, until about 1932 the place was deserted. So the effective cause of the migration was the attraction of pipe-borne water.

The second reason is that as far as I know (I have not had time to verify this) no troops from Britain were stationed in the district in the 1914 war. There was no need for them: the Gold Coast Regiment (African troops) fought the Togoland campaign unaided, and after the first few weeks of the war the Gold Coast became a training depot for the expeditionary force in the Cameroons and East Africa.

The third is that Legon is not a place where troops would be stationed anyway: a tiny hamlet five miles from a permanent army cantonment, and with no water supply except a muddy pond.

What is quite likely, I grant, is that African troops from cantonments five miles away may have stolen some fowls or a sheep, and given the villagers a black eye or a broken head in the scuffle.

But that is a very different matter! And anyway, as I have said, the villagers did *not* abandon their homes; they were still there years afterwards!—Yours,

Cheam. *W. E. F. Ward.*

A Very Large Postcard

SIR,—There are people who call themselves Christians who have been influenced and still seek to influence others by fear. Instead of preaching a God of love and mercy, they still persist in saying—as a much advertised evangelist has said in my hearing—"If you do not believe you will perish; God will not spare any one of you."

A few yards from where I live there is on railway property (our own) a big board on which appears a rough representation of a postcard. On the right of the card is the address: "To any man, any street—!" On the left, this: "You will obey my summons at 3.17 a.m. on Thursday next. *Death.* Are you ready?"

Curiously enough no one protests as in the case of the horrible safety poster which showed a woman in widow's weeds, and which was soon withdrawn. But it might frighten some ignorant person whose heart was weak.

Warning necessary? Punishment for "sin"? All right then. One day I was in the Assize court of our city. A man who, in drink, struck another man was charged with manslaughter. I heard the judge say to him, "Now, my lad, are you prepared to go back to the navy? Yes? Well, go away, and don't act the fool!" That was an earthly judge. Do ignorant Christians really believe the heavenly judge to be less merciful?—Yours,

Scott Murray.

Conversion

SIR,—It so happens that I am one of many thousands who are prayer partners of Dr. Graham.

Seeing that the opinion of your writers on this evangelist's work differ so greatly from my own I should regard it as an honour if you would allow me, through your columns, to fill in some of the gaps in their information.

Christ said, "By their fruits ye shall know them." If the writers had sought reliable information on the converts they would have been in a stronger position to judge the evangelist's effectiveness as an ambassador for Christ. A kindly phone call or letter to the Crusade office in London at the time or a humble reading of the book *After Harringay*, by Frank Colquhoun, were two methods. They would have heard of the genuine converts, not emotional adolescents, but responsible, intelligent men and women, people occupying high positions in the Services, professions and business life as well as ordinary folk.

They could also have listened to radio programmes in which converts were interviewed or described. This would have yielded the interesting information that sometimes the convert had been offended by the hearty singing, repelled by Cliff Barrow's remarkable saxaphone and unimpressed by Billy Graham's talk. But, all this did not prevent him from hearing the still, small voice, either at the meeting or days afterwards.

Often converts were most impressed by the sacrificial service given by rank and file Christians as counsellors. It is not fully realised that Billy Graham, and he would be the first to agree, would be ineffective without thousands of prayer partners and hundreds of counsellors.

To neglect or underestimate these people misses the whole impact of these crusades. The counsellors are mature, sympathetic Christians who know their St. John's Gospel practically by heart. They long to be like Andrew who, we read, sought his brother and "brought him to Jesus" and thus fulfil their Master's command to preach his gospel of love to every creature.

There are many live evangelistic movements within the Church of Christ to-day of which your writers seem uninformed. More people are experiencing the unique power of Christ in their lives which is only felt when the whole Jesus Christ is accepted and not just a choice of a few of his sayings as fancy dictates.—Yours,

London, W.13. *Dorothy J. Knowles (Miss)*

Catholicism

SIR,—May I say a few words in acknowledgment of the two letters of Enid Shears (October 29) and Peter Brown (November 5)? In doing so, I would repeat that I do not aim at merely "sectarian polemics," of which (after much and experience) I am tired, but at candid truth.

Enid Shears asks if, supposing anyone had been against the requirements of Canon Law, forcibly converted to Catholicism, are there any means of releasing them? I reply frankly that I do not know. An expert canonist would have to be consulted; but perhaps such "conversions" might be reckoned invalid—though I admit that it is generally understood that "once a Catholic, always one." As to children of mixed marriages, it does not seem wrong to require them to be reared Catholics. They have to be taught *something*!—and if a Catholic believes his/her faith, he or she would wish to teach them it. The best way is to avoid mixed marriages. (The Catholic Church acquiesces in these always very reluctantly, and only to avoid greater evils.)

Peter Brown thinks "Catholic tolerance towards democratic principles is inversely proportionate to Catholic powers." I think the real position is: The Church accepts any form of civil government so long as it respects the rights of the Church, and does not either oppose or support any special political theory. As to science, I think the same principle applies: No scientific theory is either supported or opposed so long as it does not attack religion; but the Church favours scientific studies in themselves.—Yours,

Highbury, London. *J. W. Poynter.*

THE INQUIRER

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LET'S PRETEND!

By "Teak"

MANY of our best games begin with "Let us pretend that we are. . . ." Some time ago in an effort to raise some money for our church funds we arranged to hold a tramps' party. The idea was that we would all pretend that we were tramps and come to the party dressed up to look like tramps. One of our members who lives a few miles away started out from home in his rags and tatters, complete with a rough branch of tree for a walking stick, to catch a bus which would bring him into town. We had planned to award prizes for the best "tramps", and when the judges took one look at this man they had no difficulty in deciding who should be given first prize. He was really good . . . looked like a tramp . . . he had not overdone his dress-up.

He was standing by the bus stop when other intending passengers came along and although they knew him in real life not one of them recognized him. The bus came and the conductor indicated that our friend had better have a seat at the rear—well away from the other occupants. By this time he was sure that his disguise was good and took great fun from telling us later about his journey. The kindly conductor collected the fares but when he reached "the tramp" he issued him a ticket for a few coppers, whereas the proper fare was considerably more. Keeping up the pretence, the "tramp" thanked him for his kindness. A lady, accompanied with her little daughter, got on the bus soon after, but the bus had filled well and they had to take a seat close to the dirty-looking traveller. The girl howled with fright when she found herself so near to a dishevelled stranger. People turned around in their seats and stared at him . . . to them all he was a tramp.

Now, I know the "tramp" very well and he is an honest and upright man . . . but, think what would have happened if an inspector had boarded that bus. The conductor, in kindness, had charged the "tramp" far less than the correct fare. The "tramp" was only keeping up what had begun as a pretence. People often take us at face value, and sometimes our efforts at pretence are very convincing and so we are judged wrongly. It can be great fun to pretend but we must be careful to make it known that we are only pretending, lest we make trouble for others.

I must add that the "tramp" paid the balance of the full fare before he left the bus . . . and he had some bother in persuading the conductor that he was only pretending . . . the conductor felt that he had been fooled.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 20th, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GODFRON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, —
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. W. S. DUNBAR
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN,
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Miss M. GRIFFITHS
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTEN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. T. E. NUTTALL
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30, Supply, 6.30, Rev. ARTHUR J. LONG
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, —
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES, 6.30, Supply
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. E. A. MARTIN, 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev W. HILL WARRING
BURY, Bank Street, 11, Rev. A. J. LONG, 6.30, Musical Service

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. R. WILLIAMSON
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. PATTERSON
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Anniversary Services, Rev. E. SHERVELL PRICE
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COMLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C., WHITEHAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALLEN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CROWLEDGE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWDING STYAL, 6.30, Rev. A. B. DOWDING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Prior Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Rev. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GRIEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVAGE HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. E. LAND
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. POTTS

EDGBASTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAVERNER
EXETER, George's Chapel, South St., 6.30, Rev. G. RANDALL JONES

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. PERCY JONES
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. W. WADDINGTON

HALE CHAPEL, Hale Barns, 10.45, Rev. JOHN STORER, 6.30, Men's Service
HALIFAX, Northgate End, 10.45, Mr. R. BLACKBURN, 6.30, Rev. J. R. TOMKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HECKLEY, Great Meeting, Robin Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTEN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. R. TOMKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEGG

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 6.30, Rev. F. W. DRAKIN
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORTON
KNOTTINGLEY, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Bond Street Street, 11 and 6.30, Rev. LEONARD MASON
LEICESTERSHIRE, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Miss G. KNIGHTON
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTLY
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Renshaw Free Church, 11, Rev. ERNEST L. GOLLAND
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEITH MOSSMAN
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. E. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Supply
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mrs. E. SAVAGE
LONDON, Golders Green, Hoop Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. HANKINSON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER
LONDON, Ilford High Road, 6.30, Rev. E. G. LEE
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. R. W. SORENSEN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. C. G. KENWAY
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK, 6.30, Dr. ELSA WALTERS
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6 Rev. T. L. JOSHI
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. S. R. MARTIN
LYTHAM, St. Annes (Ansdell), Unitarian Church, Channing Road, 11, —

MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FOOTE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45, Rev. F. COTTIER, 6.30, Mr. A. L. FINBOW
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOSSEY
MANCHESTER, Moston Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30 Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. B. L. HOPKIN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. WILSON
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. PETER JONES
MORECAMBE (see LANCASTER)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. P. A. SMITH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45, 3 and 6.30, Anniversary Services, Rev. J. H. EVERARD
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, Rev. T. J. JONES
PLYMOUTH, Unitarian Centre, Hoegbrocombe Road, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Dr. J. C. FLOWER
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, —

RINGWOOD, Hants, The Meeting House, 6.30, —
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD, (ABBEYDALE), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Mr. P. SCHOFIELD, 6.30, Men's Service
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TILLEY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Bellevue Road, 6, Mr. H. A. GUY
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11, Rev. T. J. JONES, 6.30, Supply
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. L. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARMAN, 6.30, Mr. H. DAVIS
SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. R. VERITY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VERITY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Student

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CROWELL, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashchurch Road, 6.30, Rev. G. KNIGHT
TORQUAY, Unitarian Church, 10.45, Supply, 6, Mrs. F. SIMON
TUNBRIDGE, Unity Church, Monson Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN

MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES

PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised

SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANGUS CAMERON

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS

VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS

WELLINGTON, Unitarian Free Ch., Tidsall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School; 7, Service Rev. MAGNUS C. RATTER

North and East Lancashire Unitarian and Free Christian Lay-Preachers' Association

The third annual gathering of the Association's members and their families was held at Rochdale on Saturday, October 22, 1955. In the absence, through ill-health of the President, Mr. C. S. Butterworth (Rochdale) the service of affirmation was conducted by the Ex-President, Mr. F. Collinson (Poynton) and Mrs. F. J. Hamblin (Heywood) and Mr. J. Sisson (Newchurch). The Rev. Maurice Bonner, of Gorton, preached and in his sermon referred to his early experience as a lay-preacher. His message is summed up in the: "The written word is deadly, the spirit is life-giving." The service was attended by the Mayor of Rochdale, Alderman D. Clegg, J.P., his wife and daughter, and after the members had been presented to them, they had tea.

Stand: The induction of the Rev. Sydney H. Knight as minister of Stand Chapel, Whitefield, was performed on Saturday, November 5, when a large congregation, including a party of members from Astley (Mr. Knight's late church), joined in a service conducted by the Rev. B. Gill, of Ainsworth.

Also taking part in the service were the Rev. C. H. Bartlett, of Stalybridge (who gave the charge to the minister) and the Rev. F. Ryde, of Bury, who spoke of responsibilities of the church members to their new leader.

The minister-elect was welcomed and duly installed by the President of the Society, Miss Irene Alcock, who subsequently presided at a welcome meeting in the schoolroom following tea.

Speeches of welcome to the Rev. and Mrs. Knight and their young family were made by the President, by Mr. W. Naylor, chairman of the Chapel Committee, Miss D. T. Jones, deputy chairman of the Sunday School Committee, Principal F. Kenworthy of the Unitarian College, Manchester, and by representatives of the Bury Group of Unitarian Churches the Radcliffe and Whitefield Free Churches.

Mr. W. E. Cartwright, newly appointed superintendent of the Astley Sunday School, paid tribute to the work there of Mr. Knight.

As a grand finale to the day's proceedings, and in keeping with November 5th tradition, there was a bonfire and fireworks display on the school playing field.

—Essex Church—

SALE OF WORK

Saturday, November 26

To be opened at 3 p.m. by

LADY BRUNNER

—o—

Bus or underground to Notting Hill Gate.
Buses 7, 17, 27, 28, 31, 46, 52.

Miscellaneous

Ideal booklet present for Unitarians: R. D. Woodall's "Mary Ann Galton". 2s. 9d. Tectors, 29 Carter Road, Birmingham 22a.

Pacifist Universalist Service, 3.30 p.m., Sunday, November 20. King's Weigh House Church, Binney St., W.1. Nr. Bond St. Stn. Discourse: J. B. Coates, "Personalism and Peace".

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Unitarian Church, Pontypridd

ANNUAL SALE OF WORK

November 24

Opened by:

MRS. MARJORIE BOWEN (Newport)

Gifts gratefully received by the Treasurer, Mrs. Edward Thomas, Penywaun, Nelson (Treharris), Glam., or Rev. Alan R. Taylor, 40 Morgan Street (Town), Pontypridd, Glam.

Lillie Martineau

Few are there now, who can recall the late Miss Lillie Martineau's first association with the denomination. But there are a host who have been witnesses to the growth, flowering and fruit of her enthusiasm for it. She has earned a place of her own, independently of the one which family tradition gave her, in its ranks. She loved Unitarianism. In consequence, she served it: often bearing office. To the last days of her long life, Unitarian activities were a predominating object for the attention of her mental acumen, generous purse, sympathetic spirit. In particular, she had a very close attachment to the Central Postal Mission. She was a foremost member of the Committee from 1902-1953, being a colleague thereon with her friend, the late Mrs. Philemon Moore.

R.B.

Miss Lillie Martineau for 94 years was attached to one congregation, at Brixton, London. For nearly every week, save in her infancy and the few years of her incapacitated old age, she must have cared in one way or another for the welfare of her church. It is a record now strange and moving. Her unassuming, serene figure moved through the passage of time, and almost unnoticed, left an invisible monument behind her. It will be erected in the minds of those who follow her into a new age.

E.G.L.

Death

Compost—Elliss Mary, on November 7, at Thornton House, Northiam, Sussex.

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